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There is one God supreme over all gods, diviner than mortals,
Whose form is not like unto man's, and as unlike his nature;
But vain mortals imagine that gods *like themselves are begotten*
With human sensations, and voice, and corporeal members.
—XENOPHANES

THEOSOPHY

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THE SCREEN OF TIME

THE BIBLE AND THE SCHOOLS

H. G. Wells, novelist and historian, has been making an investigation of the parish and denominational schools of rural and suburban England, the chief educational provision for the young in all but the large cities. In an article for the McClure Syndicate Mr. Wells gives some of the results. In more than 10,000 such schools he finds unsanitary conditions, wretched equipment, incompetent teachers, and, worst of all, instruction deliberately narrowed to sectarian limitations. These conditions always have been of necessity the concomitant of partisanship, whether in church or state. When combined, as is largely the case in parish or parochial systems, stunted, biased and perverted human minds are the harvest. Bad as our American public school system may be justly, in some respects, charged with being, it is at least free from deliberate warping of young minds with sectarian and racial prejudices and hatreds. Our comparative failure is negative, not positive. The moral and the sectarian are so confused in the popular mind that in the fear of sectarianism, moral education is largely neglected in the schools. But whose is the fault? Is it not a karmic consequence of sectarian Christianity?

A great hue and cry is being raised for the "Bible in the public schools" by those very bigots whose extreme sacerdotalism is now urging a recrudescence of religion under penalty. Already, in Oklahoma, it is a *crime* to teach evolution. Kentucky and Texas have narrowly escaped similar laws. It is common history that no sect can be trusted. If the ancients could well say, "Beware of the Greeks

bearing gifts," it can be still more truly urged, *Beware of sectarian pleas clothed in moral sanctions.* Atavism in religion is as facile as recidivism among criminals. Reactionary tendencies in church and state are becoming more pronounced with every day.

It is high time for those who appreciate the blessings of the "inalienable rights" guaranteed in the Constitution, to be as vigorous as are the enemies of liberty with their lobbies and propagandum for special interests. Only those who place religion higher than any sect, country higher than any party, mankind before any and all distinctions of race, creed or special interests, can truly guide the great popular currents of thought and feeling in the true direction—and such men and women have ever been rare. That there are such, even in this transitional epoch, constitutes the hope for the future. They exist in every country and in every sect—in spite of, and not because of, the selfishness which poses as patriotism and religion.

RURAL SECTARIAN APOSTASY

The church and elders are as excitedly trying to understand and arrest the decline of faith nowadays as were the priests and postulants of pagan Rome in the early days of Christianity. No one need grope darkly for the facts, as they are supplied abundantly by the sectarian agencies themselves. The Institute of Social and Religious Research has recently completed a countrywide investigation of rural church conditions and its report has been widely disseminated by the newspapers. Briefly, country church attendance is barely half what it was only a single generation ago. Every urban dweller is familiar at first hand with the enormous decline in city church attendance. All this despite the most strenuous and continuous efforts at proselyting for new recruits to replace the apostate membership, despite the most spectacular methods to rearouse interest among former church-goers, and despite the introduction of every possible worldly inducement—perhaps because of them; who knows? Certain it is that the facts adduced show the influence of the Protestant sectarian denominations to be everywhere on the wane.

Every explanation but the true one is forthcoming. We are told that people are carried away by the thirst for pleasure, by the growth of irreligion, by secular education, by luxury, by poverty, but none of the denominations fairly faces the question as to whether the people are not deserting the churches because the common-sense and moral perception of the masses is outgrowing the stale rhetoric of the pulpits, the graven stones of the dogmas offered them as spiritual provender. The immense growth of bizarre sects which at least offer the appeal to the divine *in* man, however that appeal may misguide, shows that the religious instinct is as reachable as ever, because as aware as ever of its needs, its desperate needs.

The religious situation is much in the same case as the medical. The orthodox no longer is trusted; so the spiritually as the physically sick and needy are turning in ever increasing numbers to the fakir and the charlatan. In the welter and chaos of this transition period, spiritual anarchy can no more be avoided than any other, unless the genuine Modernists in Church and State and School gain the higher courage to set themselves free from sectarian and partisan affiliations and strike a new note of hope and responsibility for the individual and the mass. The world needs a return to the consideration of the Eternal Verities, as present in any other faith as in Christianity, as present in one man as in another.

The Tower of Babel

When one contrasts what has been preached and what is still believed by the great majority of church-members, with the practical philosophy of action and the simple religion of conduct expressed and exemplified by the Judean reformer, it becomes appallingly apparent that for nearly twenty centuries the Christian sects have been building what is in very truth a tower of Babel. Here and there a few outstanding figures in the many denominations are beginning to do more than merely recognize and deplore the long-standing failure. They are fighting for a constructive instead of a dogmatic and proselyting basis. A notable sermon was lately preached before the University of Cambridge by Dr. James M. Wilson, Canon of Worcester Cathedral. Canon Wilson, now an old man, in the course of his remarks before the student body of which he was himself a member more than half a century ago, met frankly the issues now struggling in the hearts of many, leaders and laity alike:

> Nothing less is needed ultimately than a revision of presentation of the Christian revelation of God . . . some revision of the presentation of Christianity. . . .
>
> Which of us does not know that the young as a body, including the very best among them, take a very different view of Christianity from that taken by our fathers, and more or less retained and defended by ourselves?

Canon Wilson notes among these differences of views over those that have governed the churches for centuries, the following, which will show how vast is the revolution of thought now taking place.

> The practically universal belief in the verbal inerrancy of the Bible has been all but universally abandoned; the view held of miracles related in the Old Testament has been tacitly dropped, and of those in the New Testament very seriously modified. . . . The transactional theories of the Atonement are not now taught as they then were. . . . Creation, Fall and Flood! Conceptions of God—pre-Christian, un-Christian! Ineffaceable, though not believed. Failure, as a result of so beginning to teach the Christian faith, is inevitable. The foundation is wanting.

All true—all too true; but the question arises: If the Churches have been teaching these things for twenty centuries as "true Chris-

tianity," what warrant for assuming that they will prove any safer or wiser guides in future? Will they not, of necessity, merely continue to teach and substitute fresh creeds for old, the while losing sight as before of "religion, pure and undefiled?"

MODERNISM: NEW AND OLD

The New York *Times* of June 8 contains a remarkable letter under the above caption, written by William A. Lloyd, a Sydney, Australia, newspaper man, giving an interview with the Archbishop of Gunleik—the ancient Greek Chios—on the subject of the presently raging conflict between "fundamentalism" and "modernism" in the various Protestant churches. The views of this patriarch of the Greek Catholic Church are so eminently sane and clear that it is a pleasure to remark them, as illustrative of the truly theosophical trend of the genuinely religious believers in the Christian "mythos," as the Archbishop denominates it. Said the Archbishop, as Mr. Lloyd reports him:

> My son, read your Bible, but read it intelligently, and don't read into it meanings that are not there, however apparently sanctified by tradition and history. Then study your Plato, and afterward I think you will agree with me that most of the so-called modern problems are really not modern at all, but are as old as human thought. . . . I am afraid many "Modernists" are not very modern, and it is certain some of them are not very modest. Intellectual modesty is not a characteristic of the age, although the true scholar is always modest. . . .
>
> Are these matters really so important, my son? I can understand their interest to the theologian and the historian, but I have never met anybody who was a better Christian, or who had received any special mark of divine favor, because of holding a particular view concerning our Lord's divinity or of His miraculous birth. . . .
>
> Of the inspiration of the Scriptures, we should beware of making claims unsupported by the sacred writings themselves. . . .
>
> What the world needs today is consecrated lives, men—and women, too, for I am convinced that the Pauline tradition has been detrimental to our work for Christ—who shall give of their best for the common good. . . .
>
> To walk humbly in the sight of God, to do justice, and to love mercy are more important than wasting one's time in fruitless controversy over theological and metaphysical abstractions. . . .
>
> The best way to understand Christianity is to practice it. It was the late William T. Stead who, with true journalistic instinct, crystallized the whole matter in a single phrase—"Be a Christ." I can add nothing to that. Surely Stead's phrase contains all the Law and the Prophets.

Religious and Racial Prejudices

"Religious and racial prejudices cannot stand the test of rational debate." Thus concludes an article in *Current History* for July, by Frank Johnston, Jr., a Justice of the Illinois Appellate Court at Chicago. Judge Johnston begins by taking note that "religious and racial prejudices are assuming alarming proportions in the United States." In his observation he finds far more of both among certain elements of our native-born stock than among naturalized citizens and even aliens. He shows that these outbreaks have been periodic in our history and cites the forgotten "Know Nothing" party and the "American Protective Association," widely known a generation ago as the "A.P.A." He refers to the Ku Klux Klan and the various religious groups now scheming in every way for the enactment of "blue laws" and to enforce or permit the bible in the public schools. All these he considers to be serious symptoms of the ancient enemies of democratic government and individual liberty of conscience and conduct. Justly, we think, he fears the greatest menace to be the general apathy and indifference of the great mass of decent and tolerant-minded citizens, who cannot be persuaded that Rome is burning till their own house catches fire.

For all alike, Judge Johnston holds that the preventive and the remedy is not in legal enactments but in an aroused public sentiment. The whole article well deserves the thoughtful perusal of Theosophists. Not only will it give them information which they can use, but it will serve to show them that they are not alone in their efforts. Judge Johnston is one of many who, in both their public and private capacities, are fighting for an attitude of mind and its application in action which are truly theosophical in the fullest sense of the term. We can quote but briefly a few salient statements from this temperate, able and straightforward article:

> I, for one, do not want it [our Government] Protestant, Catholic, Jewish, Atheist or Pagan; I want it to be kept absolutely free from any religious sect or influence. . . .
>
> The greatest danger to the fundamental structure of our Government, in my opinion, arises not from our alien population, but from groups of "old-stock" Americans who are continually trying to impose by law undue restrictions on individual freedom. Conspicuous representatives of such groups are the Congressional lobbyists who specialize on censorship laws, and who work for the enactment of Sunday blue laws. . . . Closely allied is another group, equally objectionable and dangerous, which is now trying to prohibit the teaching of evolution. . . . There should be a vigorous, persistent, concerted effort on the part of Americans . . . to rescue our Government from the control of organized energetic minorities working as propagandists for special interests and classes; to oppose religious intolerance.

CHANGING CONCEPTION OF GOVERNMENT

Another thought-provoking article in July *Current History* is by J. H. Cobb, a California lawyer, an authority on constitutional law. Like Mr. Johnston's article referred to, Mr. Cobb does not so much enter into a plea as a summing of facts and their tendencies. He points out very clearly that American ideas and ideals of government have changed polarity since the establishment of this Republic. Originally—

> Our ancestors . . . were imbued with a fierce and passionate love of liberty mingled with a profound distrust of government. These feelings were the outgrowth of living traditions of the oppression their forebears had suffered before migrating to America. . . .
>
> Consideration of these developments of the Colonial period is imperative to an understanding of the temper of the Americans during and after the Revolution and of the conceptions of government held by them, which did so much to shape the American system of constitutional government. To a fervid love of liberty, born of suffering and kept alive by the experiences of the blessings of freedom, they added a jealous suspicion of all government, even of one founded upon the consent of the governed.

Mr. Cobb mentions that the weaknesses of the original Articles of Confederation of the thirteen Colonies were well recognized, but our Fathers felt that "these evils, great as they were, were as nothing to the evils to be suffered under a government endowed with the capacity to tyrannize." Hence the Constitution was with difficulty agreed upon and was at first accepted by only nine of the Colonies, and by them only under the influence of Washington and other great patriots. Mr. Cobb gives details and summarizes:

> . . . our ancestors had two clear conceptions of government; first it was an instrumentality necessary for the protection of the liberties of the citizen from foreign aggression and from internal violence, and for the enforcement of justice between man and man; good and useful when limited to these functions, but dangerous and evil when it overstepped its proper bounds; secondly, an instrumentality under which government was conceived as existing for the benefit of the citizen, not the citizen for the benefit of the Government. The broadest possible liberty of the citizen was the supreme end in view.

GOVERNMENTAL FUNCTIONS THEN AND NOW

"All laws," says Mr. Cobb, "affecting religious belief or practice, all sumptuary laws, all laws, in short, which had for their object the control and shaping of the tastes, habits and pursuits of the people for their own good, or what the majority might think their own good, were deemed utterly inconsistent with true liberty."

The primary view of the American ideal of government generally prevailed until the close of the Civil War. Since that time the

trend has been more and more to the European and ancient idea of government—paternalism, degenerating into tyranny.

> An ever wider and wider exercise of governmental power was being constantly demanded in the interest of this or that business, class or section, and defended and pushed on the new theory of "the greatest good to the greatest number," and by the assertion of a new right—the right of the majority to its own will, regardless of the rights or wishes of the minority.

Having so long enjoyed freedom from the inquisitions of government, our people had grown lax and supine in the fundamentals of political liberty. As Mr. Cobb phrases it:

> The old jealousy and fear of government were being forgotten by a new generation which knew not the causes for its former existence. If "eternal vigilance" was "the price of liberty," we were steadily refusing to pay the price.

Mr. Cobb cites a long list of constitutional Amendments, United States statutes and State laws which have increasingly departed from the path of old, and says:

> This list is only a beginning of the innumerable ways in which governmental power, State or national, now controls, or attempts to control the private life and affairs of the people; furthermore wherever and whenever some legislative act is declared unconstitutional by our Supreme Court it is almost invariably followed by a bitter attack upon the Court, and a demand for another constitutional amendment still further widening the power of government.

Who can doubt the accuracy of the conditions pointed out by Mr. Cobb? Individual initiative, individual liberty of action, of expression, are being more and more sapped by the spread of the theory that "the Government" should regulate and endow this, that, and the other branch of human effort. "So momentous has this problem become," declares Mr. Cobb, "that the American Bar Association, at its last annual meeting, appointed the week beginning Sept. 16, the anniversary of its birth, as Constitution Week."

"Man's Judgment of Death"

Lewis E. Lawes, noted prison administrator and for five years past the warden of Sing Sing, has written a book with the above title that should go far toward strengthening the rising tide of sentiment against the death penalty for criminals. There is nothing sentimental about Warden Lawes' book: its contents are artillery of a kind to be understood by all the *Gradgrinds* who profess to be moved only by "hard facts" in their devotion to capital punishment as a sovereign cure for confirmed lawlessness. Figures and comparisons are given too accurately and too abundantly to be upset by derision or denials. Execution does not prove a deterrent to murder or other crimes of violence; it rests upon wrong basic principles, and as a punishment pure and simple, it fails in certainty, for many of those condemned to death escape by one technicality or another.

So, with an immense background of personal and recorded experience, Mr. Lawes is justified in wondering "whether the world is any better off; whether what has been done in the name of the law is consistent with the spirit of religion, consistent with the right progress of civilization." Mr. Lawes concludes his facts and his reasoning thus:

> We have tried capital punishment for many generations in a great majority of our States. Yet we have a homicide rate today—and always have had—to which in comparison with other nations we can not point with pride. In those States where capital punishment has been abolished the record is better than where it exists. There have been greater increases in homicidal crimes occurring in States which have always retained the death penalty than have ever occurred in States where it has been abolished. Life imprisonment is no new experiment; it has stood the test of years. No claim is made that it will prove a panacea that will effect the cure of homicidal crime, but I do believe that life imprisonment . . . provides a form of punishment that is more certain of application than the death penalty can ever be made, that it is more scientific in application . . . ; that by reason of these qualities its universal adoption will provide a more effective deterrent.

In scientific terminology, capital punishment is, like many other barbarisms, a survival, a hang-over from more universally merciless days—which is to say, days when the "divine right" of God and the "divine right" of Kings held full sway. The only argument for it is the same argument the murderer might adduce—might makes right; the reasons against capital punishment are numerous and powerful.

Warden Lawes' book will, both from its contents and its source, affect minds that moral arguments cannot reach, and so aid on the time when legal murders will cease with illegal ones.

THE INCREASE OF LAWLESSNESS

It is universally admitted that lawlessness of every kind is greatly on the increase, in America as much as or more than in other portions of the globe. Ministers of religion and ministers of state are alike greatly exercised, while scientific students submit ever-growing tabulations of tests, tendencies and statistics. Nowhere, however, are any remedies proposed that are other than mere palliatives, substitutions of one effect for another, or soporifics. They may all be named in one single formula: the cure of lawlessness is more laws. We have now every variety of government known to man, except one—self-government, and our civilization does not breed that. It is nowhere seen that our existing world pandemonium is the legitimate consequence of a higher form of lawlessness—false statesmanship, false religion, false science.

Two super-educated youths in Chicago, sons of millionaires, murder in meditated calm the young son of a third rich man. They wanted to find out by personal experiment what the "reactions"

would be. This is pure science, as it is every day practiced and approved in vivisection circles of the most refined nature. These youths could see no moral difference between "experimenting" on a defenseless boy and on a still more defenseless beetle. "What is a life, alongside the advancement of science?" asks one of the young men. A great furore shakes the nation over these two paranoiacs, while the daily crime of vivisection is approved and condoned.

The churches in every land, on both sides of the Great War, nobly sustained each particular country's "statesmanship." It was to be a "war to end war."

To what have the people ever given the treasury of their faith, their following, and consequently of their earthly possessions and their lives? To sectarian lawlessness, to political lawlessness, to materialist lawlessness—three Molochs ever posing as Religion, Patriotism and Science. As remarked by a reviewer in the New York *Times* in discussing M. H. H. MacCartney's *Five Years of European Chaos,* "The worst moments in history, *measured by the contrast between expectation and reality,* seem to come after wars; and the more terrible the war, the more profound the emotional depths that have been stirred up, the more wretched appears the condition inaccurately described as peace." Is there no explanation of "lawlessness" in the dreadful disillusionments following the realization of the gigantic useless sacrifices offered to these Molochs?

Crime and Punishment

No more enduring form of lawlessness exists (in the higher, ethical sense) than prevailing views and practices connected with crime and criminals. Dr. and Mrs. William J. Hickson have been for many years in charge of the psychopathic laboratory of the Chicago Municipal Court. They have examined, tested, investigated at first hand the careers of 40,000 criminals. Their conclusions, published in *The World's Work* in an article by French Strother, establish that all criminals are "brain-cripples." In other words that every "repeating criminal" is a defective, mentally or emotionally or both. Humanity now, as for ages past, treats its morally and intellectually infirm, its psychically sick, with a brutal disregard which if visited upon the physically sick and diseased would excite universal reprobation. No other distinctions are made than the morally and intellectually normal, and the moral and intellectual insane. Those whose moral natures are in unstable equilibrium are *punished,* not segregated. Which is the greater crime, the moron's deeds or society's felonies?

SECTARIANISM AMONG THEOSOPHISTS

> The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.* (*Isis Unveiled,* II, 635.)

IT is common knowledge or common faith among Theosophists that it is from the Wisdom-Religion that all the various individual "Religions" (so-called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are divine, because of natural and true origin; aye —Mazdeism, Brahmanism, Buddhism as much as Christianity.

The same fundamental teachings underlie all the great "religions;" the same ethics were inculcated in each. The same Fraternity inspired them all, the same universal fraternity was the object of them all. How great their degeneracy! In no single case will the followers of one of these religions meet and mingle on equal terms with the followers of any of the others. In every case that which was intended to produce harmony and solidarity, not among a chosen few, but amongst all men, has been corrupted into an instrument of separation, of exclusiveness, of mutual intolerance and hatred. From being originally a Message from the White Lodge, every religion has become an instrument of the Black Lodge.

And within the fold of any one of these religions in particular, the same process of death goes on. For no one of these religions is an unity in itself. To the contrary, each and all are split up into numberless sects, as antagonistic to each other as all are to the divisions in the other religions. And in each sect of each religion the same worship of the Powers of Evil manifests, for each sect, however small or obscure, is still composed of warring elements which regard each the other with suspicion, distrust, hostility. And all, all, in the *name* of God, of Religion, of Salvation!

Nowhere, in any of the religions, or in any of the sects into which they are decomposed, is there any genuine *unity* of aim, of

purpose, of teaching. It is but an euphemism, a polite fiction, to say the Christian Church, the Buddhist Church, and so on. The "Church," in every case, is not one but many, all of them stamped with the death seal of exclusiveness. All of the religions and each of the sects are kept alive by two great forces: (a) A priesthood which claims *authority* through some species of "successorship" or "mediatorship;" (b) a devoted laity which believes in the "Church," which lives and thinks *subject* to the claims made on behalf of the "Church" and the priesthood. So long as the followers of any sect or creed soever believe in its purity, its unique merit, its superiority, so long will they regard all others as mere idolatry and superstition. The more earnest and sincere the followers of any sect or religion, the less possibility for them ever to learn the truth, either of the original Message, or of its subsequent pollution. Yet all the time all that any one of them has to do is to compare the claims and practices of his own sect with the Original and he will see for himself that he has been following a sect. All the time all that any follower of any of the "great" religions has to do is to make a thoughtful comparison of the fundamental precepts and the example of his own with those of the Founders of all the other religions, to see that they are identical in aim, in purpose, in substantial teaching, and that mutual claims of exclusiveness and pre-eminence proceed not from the Founders, but from their "successors." Observation will show that all priests labor to keep their followers from simple, honest, comparison of one faith with another; that all priests emphasize constantly points of difference; that everywhere, in all time, the priesthood stands *between* the seeker and the Truth.

How did and how do all sects, all corruptions arise, in no matter what religion or philosophy? *Through some personal experience in psychology.* Many men have arisen who have had glimpses of the truth, and they fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. Psychic phenomena, psychic visions, psychic revelations have in all ages been mistaken for *Spirituality,* and in the end, sectarianism, superstititon and materialism have replaced inspiration, philosophy, reason, and ethics.

Theosophists of every persuasion and degree know well all these truths as an abstract statement of the cycles of degradation and decay; they know well all these facts as applied to the rotting remnants, the *skandhas* and *kamarupas* of former presentations of the Wisdom-Religion. But Theosophists are prone to forget that their own human nature is no different from that of the race to which they belong, and that consequently the same weaknesses, the same ten-

dencies, the same dangers have to be faced and conquered by us if we would not have the great message of Theosophy meet the same fate as its predecessor Messages and Messengers.

It is now too late by many centuries to reform any of the existing world religions, but it is certain that if the really earnest and serious students in them during their earlier period had diligently and resolutely made it their prime business as their prime duty to defend and spread the pure teachings, the impurities of psychism and inventions would have made no headway. It was never in any case the Founder or his Message that were at fault, but the vanity of some, the egotism of others, which laid them open to the delusions of psychism while, on the other hand, those not so afflicted were too supine, too satisfied with what they had gained, to struggle as diligently to preserve, as the Teacher had struggled to impart the Message delivered unto them.

In the half century since H.P.B.'s message of Theosophy was delivered to the world, students of that Theosophy have undergone and have witnessed many vicissitudes which should assist them in making *practical application* of the academic truths and facts in connection with the great religions. In that half century there have come about numerous contradictory teachings, all of which claim to be Theosophy or Theosophical, and are so accepted by numbers of worthy and sincere persons who know no better. Thus the *unity of teaching* has already disappeared for the public and for the followers of the various opposed teachings. In that half century the Parent Theosophical Society has suffered death and for it there have been substituted directly a half dozen sects, each using the name, and all of them fiercely antagonistic and exclusive in their claims. Thus the *unity of effort* has been destroyed, and the various bodies present as sorry a spectacle of unbrotherliness as the Christian sects. The Original Three Objects of the Theosophical Movement are proclaimed by all the Theosophical sects, but their profession is a hollow mockery.

In all these bodies, as well as outside them, are students who know the Truth, both of the philosophy and of history. They are aware of, and for themselves accept and study the Message of H.P.B. But what are they doing in regard to the corruptions daily presented as Theosophy? What are they doing with respect to the extravagant claims daily being heralded by exponents whom these students know to be false to the philosophy, false to their pledges, false to the truths of Theosophical history? The answer is, Nothing. Are not all such, however sincere, in fact unfaithful stewards? Is it true Brotherhood to permit to be taught as Theosophy that which one knows to be spurious, and *keep silent?* Is it true tolerance to work in the company of those who daily by their acts, their teach-

ings, their statements, throw mud on the true Teachers, and *keep silent?*

Every Theosophist who believes it is enough for himself to know the true, for himself to eschew the false, and who is content to permit the huckster, the trader, the charlatan and the sectarian to defile and make mock of Messenger and Message, to delude and mislead the ignorant and innocent inquirer—without doing his utmost to expose the counterfeit and the fraud, is *particeps criminis,* is accessory to the blackest of crimes—the perversion of the pure teachings of the White Lodge into an instrument of Black Magic. It has been done before in the case of every great Message. It is in process before our eyes in the present state of the Theosophical Movement of our times. More and more are practices being inculcated as theosophical which H.P.B. and her Masters denounced unsparingly. More and more are teachings being given currency as Theosophy which are the antithesis of what she and her Masters gave out. More and more sectarianism, with all its evil brood, is being spread and practiced as The Path.

For the true Theosophist there can no more be compromise with *pseudo*-Theosophy and *pseudo*-Theosophical practices and practitioners than such compromise would be possible to H.P.B. and her Masters. Can anyone soever imagine H.P.B. compromising with the spurious teachings and spurious growths rampant on every hand in the name of Theosophy? Spiritualism, necromancy, *hatha yoga,* popery, priestcraft, sectarianism and psychism, practiced or promulgated *under their own colors* by those who believe in them and prefer them, are one thing. But when these things are taught and presented as *Theosophy* and as under the sanctions of H.P.B. and her Masters, every Theosophist who knows the facts is in honor bound to fight the fraud to the utmost extent of his powers.

It is to be remembered that no religion has ever been corrupted from without. The poison has always proceeded from within. Under cover of the True, the False is disseminated until the substitution is complete. All the external foes of Theosophy and the Theosophical Movement are powerless to destroy or to pervert. As of old, the real enemies are within the household of the faith. Sectarianism and corruption go hand in hand and their work is already well under way. They must be opposed instantly and constantly by all well-disposed and loyal students of the great message of H.P.B. The times call for a closer alliance among all those who would keep the faith and restore the Movement to its original purity and catholicity.

OCCULTISM VERSUS THE OCCULT ARTS*

"I oft have heard, but ne'er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature's laws."
—MILTON.

IN this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(a) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(b) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light," and want, on the strength of this feat, to be regarded as full blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and

*This article by H. P. Blavatsky is reprinted from *Lucifer*, May, 1888.

then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which cultured man was scarcely supposed to harbour in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained mediaeval Fire-philosophers, of the Jacob Boëhmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words "miracle" and "enchantment" (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (! !) as explained by the accepted authorities) convey to the minds of those who hear, or pronounce them? A Christian—*breaking* "of the laws of Nature," notwithstanding—while believing firmly in the *miracles,* because said to have been produced by God through Moses, will either scout the enchantments performed by Pharaoh's magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such "superstitions." This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the "breaking of the laws of Nature" by man, God, or devil; the former—the *scientific* "miracles" and enchantments of Moses and the Magicians *in accordance with natural laws,* both having been learned in all the Wisdom of the Sanctuaries, which were the "Royal Societies" of those days—and in true OCCULTISM. This last

word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya,* "Secret Knowledge." But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Purânas. There is (1) *Yajna-Vidya,** knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya,* the "great knowledge" the magic of the Kabalists and the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya,* knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply "Knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," *i.e.,* arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the secrets of the above *arts.* But clairvoyance, symbolised in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element

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*"The *Yajna,*" say the Brahmans, "exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from '*no* beginning.' It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teach the Yagus or sacrificial mysteries. 'The Yajna' exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes."—Martin Hauge's *Aitarcya Brahmana.*

"This *Yajna* is again one of the forms of the Akása; and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER."—(*Isis Unveiled,* Vol. I, Intr. See *Aitareya Brahmana,* Hauge.)

of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodos and Dugpas are *conscious,* and the Charcot-Richet crew *unconscious,* Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practised in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably centre on those who are invincibly attracted towards the "Occult," yet who neither realise the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Ma-

hatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter.* Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature.* There are two poles for him after that, two paths, and no midway place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break,* the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himself slide down the ladder at the first false step and roll down into *Dugpaship* . . .

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master*—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can

issue out of it impregnated with all the perfumes of the incenses used? . . . Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal*. The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—*that same animal soul;* for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, or even of the "Astral man"?

For this "Astral"—the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body*. It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life*. Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever ascending to Spirit. It is only

when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides,* the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT forever.*

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *égoisme à deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves,* near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan"? And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism,* not *ego-ism* even in its most

*Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one* and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo*-sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to* OCCULTISM *in the gratification of a terrestrial love or lust,* must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in:—

> "Depth ever deepening, darkness darkening still;
> Folly for wisdom, guilt for innocence;
> Anguish for rapture, and for hope despair."

And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence.* Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum*. Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians"; Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity—"narrow is the gate and straightened the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder. . . .

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon

landed on that *Via Fatale* of the *Inferno,* over whose portal Dante read the words:

"Per me si va nella citta dolente
Per me si va nell'eterno dolore
Per me si va tra la perduta gente . . . "

The Ego and the Body*

Question—Does the Ego enter the body at or before birth?

Answer—The Ego does not enter the body at any time. The body is a grossly material instrument which is overshadowed or informed by the Ego. We are accustomed to saying that our souls are caught *in* our bodies because the ancients so spoke. But when they used that phrase there was an additional explanation current about *body,* and it was believed that the latter was more than merely physical, visible carcass. The body and its entanglements extend much further than is visible to our eyes. In fact, what we see of our bodies is only the hard or visible part; each person carries around at the same time the more intangible parts of body, which, however, are very powerful in their action. Visible body is the material nucleus, and the rest is the less material fringe or emanation. So when the ancients spoke of the soul entangled in body, they included in the word "body" the above enlarged meaning. At the time of conception the astral body—or model form—is made, and the potentiality of an Ego being enmeshed by the person is created; the connection of the Ego with the body—by means of the principle *Manas*—is made, in general, at seven years of age, and from then on the Ego is involved or entangled in body. But before such material entanglement it was first caught and involved in the passions and desires—or in the principle *kama*—which is always the efficient or producing cause for the embodiment of the Ego. This *kama* is known to form part of the *skandhas* or aggregates, of which material body is one.

I cannot see the force of the objection to reïncarnation that it conflicts with the power of the mother to influence the child. It does not, for she gives it the body with all the tendencies thereof, and she gives it milk, thus increasing those tendencies. She certainly cannot directly touch the Ego, and it is fortunate she cannot, because then she might actually thwart its development. It is karma of the past that brings the child to that mother, and that karma may be to have a good or a bad birth, to be influenced for benefit or for injury by the mother.—*W.Q.J.*

**The Theosophical Forum,* August, 1892.

LIVING THE LIFE

DEAR COMPANIONS:

Your letters are "good meditation" and "good medicine." Just hold to what you have expressed. It is not easy but every effort counts; the failures do not,—and all the time there is progress. If we could only see our true destiny, as W.Q.J. puts it, we would not consider the events of life as anything but opportunities. Not one thing can come amiss to those who so see. If we find suffering, stress and strain is our lot, we may also see that they afford opportunities for strengthening; and who should be better able to bear them than ourselves in view of what we see and know to be true? As we carry these burdens we help the whole. Our work is constructive with the right attitude toward all things: with the right attitude toward all things, all that we do is constructive. We may not be enamored of our own proficiency—we may see many deficiencies—but we can help. The fact that we find ourselves of admitted help to others tells the story, and as we help we are better able, all the time.

Of course the instruments we are working with are not strong; they are what the race into which we came provided us with, and they are what they are and the best we have. We all can see their limitations but we can push them to the limits, and then some, and still know that the end is not to be found. So while we are working to the best advantage possible as we find things, we are always moving toward a better efficiency and bound to get there. You remember what W.Q.J. said in that convention address: "The society was founded by those who were determined to succeed." Well, that is our determination, no matter how long it takes, nor what we have to undergo; we look for nothing less than success. And we have the inner knowledge that "the Master's hand is over all," and can reverently seek his guidance and enlightenment in full confidence that "in the hour of our need the Lord will provide." Having confidence in the knowledge, we do not set any particular ways and means, but await the movement of events to point out both. "With *patience* and *full reliance* upon the Law, the candidate will not have to wait too long." We rest on that.

A Kshattrya is none the less a warrior when wounded, as long as he resolves to fight. Such a "jolt" as you describe was meant in kindness, and for your betterment according to the minds of those who gave it. Something must have impressed itself as an impairment of an ideal instrument upon their minds. It does not matter if the things were small or great in themselves; it only matters that they aroused certain effects and detriments in the minds of others. In the enthusiasm of our effort and the greatness of the subject

smaller lapses escape our notice; when such are called to our attention we should eradicate them. They may be tricks of speech and beneath notice in relation to the real meaning intended to be conveyed; we may even see that the attitude which objects to them is hypercritical. Yet we are bound to remove to the best of our ability anything and everything that puts a bar—detracts attention from the main thing. Then again any old jolt is good; that which feels jolts is the personality, as you know, and reminds us that there is still work to be done upon it. We have to avoid all kinds of offense, real or imaginary. I do not think one would need to spend much time on such reformations; it would not need more than the admission that they are needed. So long as we do not admit that they are needed, we will be resenting the reformations and making no headway. So when things come, the way to do is to *conform,* not necessarily reform, remembering St. Paul's saying, "All things are lawful but all things are not expedient." It depends on what you are trying to do. You have got it right, and I take your letter just as a setting down of things in order to get rid of the pressure. There is a law of our being underlying this: the Chela's Daily Life Ledger and the Catholic confessional are based upon it.

We have to meet conditions *as they arise,* and need not worry about those that do not confront us. We have of course to act prudently on the line of what we have in view, but anxiety should be absent from any act done to the best of our ability. I know all you would do if you could; you have done and are doing all you can; what more can be done? I know that it has been very hard for you; it is harder now than it has been, but in a different way. By-and-by you will be so firm and hard that nothing will feaze you for a minute, and that time will find the full play of your energies on whatever is to be done.

Now good night to you. Be happy as those who live for happiness alone, and accept all blessings possible.

As ever—*R. C.*

The Lukewarm

The lukewarm man goes neither to heaven nor hell. Nature spews him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsion. Devachanic distribution is governed by the ruling motive of the soul. The hater may, by reaction, become the lover, but the indifferent have no propulsion, no growth.—*W.Q.J.*

BUDDHISM IN INDIA

SINCE Brahmanical priestcraft destroyed Buddhism in its birth-land no serious attempt was made for its resuscitation till the advent of H. P. Blavatsky in 1879. She and her co-workers, especially Col. H. S. Olcott, strove hard and earnestly to revive the sacred memory of the Teacher of Nirvana, of the Four Noble Truths and of the Twelve Nidanas. Since the departure from India of H. P. Blavatsky in 1885 that work was given a back place by those who took charge of her Society, including Col. Olcott, till now those who do not call themselves Theosophists, perhaps with the single exception of Angarika Dharmapala, are to the fore in reviving the work she started.

The land of the ancient Aryas is today seething with ferment and only a few phases thereof are noticed by the public who have to depend on newspapers for their information. Political struggles and economic problems are subjects of frequent description and debate. Lately however, some periodicals have begun to take notice of the socio-religious upheaval though most of them do not understand its real significance. The divisions caused among the large population of India by creeds and religions and languages are formidable, but not along lines that most of the western observers or reviewers talk about. In the single community which is the largest, called Hindu, there are unique divisions by caste, ritual, custom, following of gods, etc., and well nigh impossible is the task of a westerner to fathom its mysterious working.

The emancipation (including the political) of India depends on the successful galvanizing of races and religions into one single and undivided people. India suffers the yoke of foreign rule under Karma. Where one-sixth of the population is submerged; where the ambitious and fanatic Muslim is dreaded by the Hindu, who allows himself to be tyrannized over by the priestcraft; where traditional customs overpower knowledge and reason; where the Zamindar and land-lord is often a worse administrator than the haughty and arrogant white bureaucrat—it is but a natural conclusion that Nemesis is operating justly and wisely in bringing to the soil the foreigner to awaken the native to his sense of responsibility. What can be a more just working out of Karma than the coming of the foreign missionary to the Hindus who allowed the truths of the Buddha to be driven out of their country? What can be more equitable than the coming of foreign armies to conquer the land from those who misruled and tyrannized over the poor ryot? What can be more fair than that the foreign capitalist should take the fat of the land, when the native money-lender, the marwari and the usurer robbed the poor of his milk and grain? What can be more natural than that

forces which divide and rule should be attracted to the land and the people where that law has been in operation for centuries?

The great Buddha, eschewing politics, worked with the spiritual natures of individuals, which once transformed would make short work of caste-divisions, superstitious customs, priest-craft, and bring all into unison in a great brotherhood. Thus only, an economically prosperous India would spring into being. This he did achieve, as every student of history knows. Since then the same old curse has worked its havoc, from which the crucified Aryavarta is endeavouring to resurrect herself.

There is hardly any potency so charged with the forces of triumph as the body of teachings which Guatama presented, six centuries before the birth of Jesus. H. P. Blavatsky knew this, as all true lovers of India have found out in their examination of the problems of the masses who number 320 millions. The first great task is the unification of the heterogeneous elements which are clubbed together under the appellation—Hinduism. Nothing can achieve this as the purificatory influence of the teachings of Buddha—the first profound tenet of which is the rejection of belief in any propitiatory god and gods outside the human heart. Other dependence, which the great Law-giver Manu taught, as misery, has to be practised by sufficiently large numbers of people. The worship of Vishnu and Shiva as powers inherent, latent, dormant in every human soul has to be taught, accepted and practised; today they are external deities like unto Jehovah and the personal God of the Christian churches. When we speak of the teachings of the Buddha we of course mean the Universal Truths which he preached and advised his followers to promulgate by life and for the purpose of every day living. When the largest section of the Indian population has thus purified its own ancient religion of the Vedas and the Upanishads, there will naturally follow a similar purification for other communities.

History repeats itself ever on a higher spiral. The India of our age is very much in need of a great *Protestant* as that of 600 B.C. was. The demand then was supplied by Nature and Guatama's gift was the result. A similar cry for emancipatory gift produced the phenomena which those who followed the Buddha encountered. The signs are auspicious, and the return to the pure worship of the Master Ishvara in the heart of every creature has to be preached, practised and promulgated. Since the passing of H.P.B. the forces have been gathering and now are emerging into visibility. Witness the celebration of the Buddha anniversary, in which not only Hindus but members of other faiths have taken part.

Since his freedom from the prison house the great Indian leader M. K. Ghandi has attended his first public gathering and selected

the Buddha anniversary day for that purpose. He presided over the meeting and below we reprint a report of his speech:

The only reason for inviting me to preside at this meeting is, I presume, that I am more than most people endeavouring to popularise the truth for which Gautama Buddha lived and died. . . . For the moment, however, I would like to tell the meeting what I believe about Buddhism. To me it is a part of Hinduism. Buddha did not give the world a new religion; he gave it a new interpretation. He taught Hinduism not to take but to give life. True sacrifice was not of others but of self. Hinduism resents any attack upon the Vedas. It regarded the new interpretation as such attack. Whilst, therefore, it accepted the central truth of Buddha's teaching, it fought against Buddhism regarded as a new and anti-Vedic cult.

It has become the fashion nowadays in some quarters to say that India's downfall dates from her acceptance of Buddha's teachings. It is tantamount to saying that love and pity, if sufficiently practised, will degrade the world. In other words, according to the critics, evil should triumph in the end. It is my unalterable belief that India has fallen not because it accepted Gautama's teachings, but because it failed to live up to it. The priest has ever sacrificed the prophet. Vedas to be divine must be a living word, ever growing, ever expanding and ever responding to new forces. The priest clung to the letter, and missed the spirit.

But we need not despair. The reformation that Buddha attempted has not yet had a fair trial. Twenty-five hundred years are nothing in the life of the world. If the evolution of form takes aeons, why should we expect wonders in the evolution of thought and conduct? And yet the age of miracles is not gone. As with individuals, so with nations. I hold it to be perfectly possible for masses to be suddenly converted and uplifted. Suddenness is only seeming. No one can say how far the leaven has been working. The most potent forces are unseen, even unfelt, for long. But they are working none the less surely. Religion to me is a living faith in the supreme Unseen Force. That Force has confounded mankind before, and it is bound to confound us again. Buddha taught us to defy appearances and trust in the final triumph of Truth and Love. This was his matchless gift to Hinduism and to the world.

He taught us also how to do it, because he lived what he taught. The best propaganda is not pamphleteering, but for each one of us to try to live the life we would have the world to live.

BOOKS OF INITIATION

The idea that the *Gita* may after all be one of the ancient books of initiation—now most of them lost—has never occurred to them. Yet,—like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the dis-embodied Soul appearing before Osiris, in the Hall of Amenthi, to be judged according to its *Karma*—the *Gita* is a record of the ancient teachings during the Mystery of Initiation.—H.P.B.

AMONG FRIENDS

WE HAVE had a visitation! No less than an "adept"—he admitted it himself—has spent a long, *long* summer day beneath our vine and roof-tree. He has partaken of our provender, rested in his attenuated form—wrapped in a somewhat greasy Prince Albert coat—upon our very own pine-needles, and departed thence with the setting sun, though if pressed to do so he evidently would have remained—in fact, Captain Blunt insists, "That little chap would be here yet, I guess, if I hadn't helped him into the car, put his grip-sack neatly in his lap with one hand and released the brakes with the other!"

Enthusiastic but misguided friends brought him with them. They came unannounced and joyful—to find a Family that would otherwise have been picnicking somewhere had the visit been heralded,—and to drive away puzzled, somewhat less joyful and beginning to grope towards enlightenment, carrying their "adept" with them.

"Fancy driving on and on, day after day, with this little, old man of the mountain on the seat beside you," laughed Pilgrim as the Family sighed hearteningly after the departure; "on and on through endless manvantaras of dreary reminiscences in the first person singular, and endless twaddle upon dry and unimportant translations of ancient myths."

"Why, that man is crazy," snapped the Captain. "No sane person could make himself believe the stuff he relates."

"You see, the Blanks had never actually *met* him before," said Mother, trying to explain and extenuate our friends. "They had just corresponded with him. So what with his mystical and very 'hinty' letters, his well-known acquaintance with H.P.B. and W.Q.J., his undoubtedly valuable work for the Movement in former days, and his assumption of knowledge, they thought that at last they were meeting 'the real thing'—and they wanted to share him with us."

"Must have shocked them when they discovered that we knew all about him," remarked Mr. Browser.

"It sure shocked *him* when you picked up his quotations and corrected them—just the opposite of what he had repeated," chuckled the Judge.

"Well, there's a sample, Folks, of what astral intoxication can do for a man," mused Doctor. "I've put patients in asylums more than once who were no worse off than he is—harmless enough in some ways, but you never know what they may do when they're crossed—nor what will cross them. Delusions of greatness are quite common, and theosophical circles have never been, nor are they now, free from persons subject to them."

"But this man doesn't belong to any body of students, does he?" asked Mrs. Crystal, who had at first been much impressed with the "adept"—and might well have remained so, had his table manners been a bit more *récherché*.

"No, his particular method is to pick up dissatisfied students of various organizations, act mysteriously, play upon their cravings for the 'occult,' and then 'guru' them as long as they will stand for it," answered Doctor. "And he writes to a good many people, too," he continued, "posing as an authority—and getting away with it surprisingly well, since his name is well-known as a worker in the old days of the Movement. I've met quite a few students who are on his correspondence list, and sincerely believe he is a great 'occultist.' If course, they haven't met him personally—and that makes a difference, doesn't it, Laura?" he added. "But no intelligent person could see him, listen to his talk for long—and watch him eat spaghetti, especially—and then credit his *bona fides*."

"Oh, Doctor, you are too cruel!" said Mrs. Crystal, shuddering.

Whereat the Family laughed unrestrainedly—for the first time in four long hours; and everybody felt better.

It would be impossible to chronicle in detail that long and tiresome day; but perhaps a sample or two will suffice. These wise "old-timers" usually take about the same lines.

"Oh, yes," said our visiting "adept" quite casually, "H.P.B. made lots of mistakes—anybody ought to be able to see that."

"Why, I've heard that before somewhere," returned Mr. Browser interestedly, " but had never had them pointed out to me. Now, we have the *Secret Doctrine* and *Isis Unveiled* right here; won't you be good enough to show us?" starting earnestly for the book-case.

The "adept" waved him loftily back. "Oh, I don't mean that," he explained condescendingly, "but her Greek is wrong."

Whereupon Mother—Phi Beta Kappa member and former Greek teacher—took our visitor deftly in hand, and to the delight of two other members of the Family, who know their Greek, tripped him up neatly and conclusively—and without his even knowing it—thus puncturing the lingual pretensions of "one of the two best Greek scholars in the United States," as a follower (himself ignorant of the language) had dubbed him.

"She made mistakes about Atlantis, too," continued the "adept" nonchalantly.

"How do you know?" asked Pilgrim.

"Personal experience," was the answer. Whereupon there was a gasp from his auditors, but nobody said anything. As Captain Blunt thoughtfully remarked later on, "You just can't call a poor, little, old man a plain, unvarnished liar—even if you know he is one!"

"Mr. Judge was never initiated," said our visitor, when the discussion in regard to the old days of the Movement brought up the name of "the greatest of the Exiles."

"No?" said Doctor questingly.

"No," with great finality, "he never went to those places where initiations take place."

"Of course, you must know where those places are," ventured Mother timidly.

"Certainly," was the answer.

"Then you must be an initiate," she continued.

The somewhat prominent Adam's-apple of the "adept" worked up and down spasmodically a few times, and one of his eyes rolled erratically about—have you ever noticed that these people usually have a wandering eye?

"Well, no—I wouldn't exactly say that," he explained weakly; "but of course, it is well-known that there are such places—and Mr. Judge never visited them, so far as I know."

Thus, on and on—mysteriously unrolling a variegated web of gossip, speculation and misinformation, interspersed with rare bits of materialistic and mechanical applications of theosophical statements—and all with an air of authority wonderful to see.

But it was when our visitor tried to make us believe that he was called upon at a certain hour daily by a Mahatma that his stay with us came to an end. The "abuse of sacred names" was too much for our impetuous Captain. It made him rise for once to an acme of apparent courtesy hitherto unrecorded in the annals of our tribe.

We were on the porch after dinner, having been decently unable to speed the parting guest. His bag was on the floor beside him; the car was on the drive just below. He had just come to the end of a long reminiscence, when he made his final statement, and named a Name.

"This will be a nice evening for your drive," said the Captain sweetly, as he rose, picked up the bag, and gently assisted the still talking "adept" to rise. "Let me help you down the steps," he added, himself moving swiftly and irresistibly on. In another moment our late visitor was in the car, trying in vain to locate an interrupted sentence. There were hasty good-byes from his puzzled exhibitors, the chief of whom—an old army mate of the Captain's—seemed to have discovered something; for his left eye-lid dropped almost imperceptibly as he shook hands with Doctor, and he shifted his gears with a decided snap as the car slipped quietly down the drive.

"Ouch!" said the Captain when he heard it. "I guess Tom has caught on."

THE RIGHT APPROACH

SELDOM, when one questions any thing or subject, does he begin his questioning in the right place; for all questions should be preceded by a very particular and personal interrogation of one's self. So, with Theosophy: If one wants to know, What is Theosophy? he will find the result of his search depends first, upon the spirit in which he approaches Theosophy; and, second, on the *why* he is approaching Theosophy.

Is it difficult to see that What Theosophy Is depends upon the spirit in which one approaches it, when you consider how many men there have been and are, of very great intelligence, not to speak of enormous erudition, who approach this, that, or another subject with a preconception, or bias, against it, or for it? One of the most learned men in this country, one of the most devout and an extraordinarily able man, was Cotton Mather; yet, not a ten-year-old school-boy in the United States to-day but has more sense than to do what Cotton Mather did in his time. Why? Because Cotton Mather approached the consideration of certain curious phenomena in Massachusetts Colony with his mind made up in advance as to what they meant. What a wonderful intellect, what a colossal character—if by "character" we mean force—what an immense sincerity was in Ignatius Loyola, the founder of the Society of Jesus, commonly called the Jesuits; yet, there is scarce a child in our schools who does not know better than to do as Loyola and the Jesuits have done. Why? Because the child, whatever his limitations of intelligence and of mental acquisition, is, compared with any adult, remarkably free from predilections, preconceptions, prejudice. It is recorded in the New Testament that Jesus came teaching those who knew absolutely nothing of Him, nor of his teachings; all they knew was that he was said to hail from Nazareth. But they did not ask themselves, What do we know? They only said, "Faugh, what good can come out of Nazareth!" In the same way, if a man approaches a consideration of Theosophy with a prejudice of any kind, by just so much will he fail to get a clear perception of what Theosophy has to say.

Some people have a curious notion that if they listen open-mindedly to anyone, simply endeavoring to see what he has to say, what it is he has to tell, what it is he wants, that they thereby commit themselves to the proposition. But they do not. Before one can properly accept or reject anything, he has to know what it is. How can he ever know, if he throws his own preconceptions into the scale along with the thing he purposes to weigh? Again, if a man has committed a crime, and we say, "Why did you do that?" let us listen to what he has to say, or else not ask the question. There may or may not be extenuating circumstances; it may not even

be a crime; but, after we have made up our minds in advance, that because he slew a man, he is a murderer, then whatever he says or does we twist into convicting evidence against him.

Next, *why* do we approach Theosophy? Suppose there were an invisible Court of Justice in this universe, as automatic as the law of gravity, where a man was not weighed on what he thought he knew, but on what he *knew;* where a man was not weighed by his promises, but by his fruits; where a man was not weighed by what he professed, but by what he *lived*. Suppose, then, we wanted a knowledge of the procedure and powers and perquisites of this Supreme Court of the universe, could we not understand that the reason *why* we came before that Court seeking knowledge was all-important? That is a principle recognized even in our law-courts, for one of the maxims of jurisprudence is that he who comes into court seeking equity, must *do* equity, else he has no standing there. If two thieves loot a bank and agree to divide the spoils, one thief afterward taking all, the other thief cannot bring suit to recover his part of the plunder; they are both outlaws. Another maxim of jurisprudence is that he who comes into court must come with clean hands. Why our courts miscarry in justice is not that judges do not want to do justice, nor that there are not plenty of laws; but that all—plaintiff, defendant, prosecutor, defendant's attorneys and witnesses—go with unclean hands into court. To hear the plaintiff, the defendant has no standing whatever; to hear the defendant, the plaintiff has no standing whatever; to hear the witnesses on either side, the other side is absolutely black, without a redeeming speck of light. We go into court praying only for Justice, but after we get there, we propose to so engineer the proceedings that we shall get what we *want*.

Now, then, Theosophy is a *spiritual* teaching—which does not mean that it is not physical, not mental, not moral, ethical, and intellectual—for "spiritual" means all-inclusive. Theosophy is a statement of the Law—the law by which a man is born, by which he lives, by which he dies, by which he passes through such and such conditions after death, and the law by which he comes back to another body. It is the statement of the law whereby men become sick, physically, mentally, morally—all these things are included in spiritual knowledge. So, it is all-important that to the utmost extent in our power we approach Theosophy with an open mind; and secondly, that we approach it with clean hands; that is, without the desire to gain from it what we have not earned, since so we cannot understand it. Let us inquire into Theosophy first, to see if it indeed be *true;* and then, if we find it to be true, do our utmost to fit ourselves to be the better able to help and teach others. With that motive, and with an open mind, any man can understand Theosophy.

THE MEANS AND THE END

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. (From the *Maha Chohan,* 1881.)

THE Theosophist, insofar as he has the courage and clear-sightedness to be worthy of it, has an infallible guide, not only to his own true conduct in life, but to the accurate estimating of the value of any given action or basis of action.

This may be concretely expressed in a syllogism:

A. The Universe, under its seeming complexity, is ONE.

B. No action by any constituent thereof, which injures any other constituent, can end in other than disaster.

Deduction: The infliction of pain or suffering, from selfish motives, is disastrous to the inflictor and all whom he would serve.

No sane interpretation of the facts of all history can lead to any other conclusion; and the lesson is being enforced before our eyes day by day. Many persons, Theosophists and non-Theosophists, have an intuitive perception of the existence of this Law; but by the strange errancies of human nature, fail to see that any law, to be such in reality, must be of universal and unfailing application. Thus we have persons outspoken for international brotherhood, and at the same time advocators of vivisection, as well as tireless workers for the bettering of their own countrymen, who hold to the most implicit faith in the omnipotence of evil and the rule of might, in international relations.

Theosophists sometimes confuse the "evidence" referred to above with the *pretenses* of that same "exact science," and try to syncretise the vicious mechanistic lucubrations of some scientists with Theosophy, not themselves having the courage or faith to withstand "scientific authority." Yet the *facts* are always to be found; and it seldom requires much, either of waiting or of effort, to secure their emergence.

In pursuance of the line laid down in the above Extract, this magazine has from time to time published *facts* in regard to the actual effects of the practice of vivisection. Herewith are a few more for the attention of all Theosophists, and especially of the *mothers,* who may by their votes for compulsory vaccination contribute to the future poisoning of their children's veins.

We have heard much of the preventive effect of typhoid inoculations in the Army during the late war. What are the *facts?* Typhoid was so prevalent among the universally inoculated Expeditionary Forces, that in 1919, the Chief Surgeon of the A.E.F.

issued a special circular thereon. In July, 1918, a replacement unit of 248 men from Camp Cody had in England 98 cases among recently inoculated men, of whom 9 died. Medical discussion of this case evolved the following conclusions: (1) Death by typhoid is no evidence of failure of vaccine. (2) Vaccination had been done at too long intervals. (3) Vaccination had been done at too short intervals. (4) Vaccination was too massive. (Surgeon General Sir W. B. Leisham, Dr. B. Foord Caiger, Sir Kenneth Goodly.) We believe this incident almost unique in the annals of professional inefficiency. Typhoid and paratyphoid were reported from all divisions in the Argonne.

Every ex-soldier knows the fearful prevalence of epidemics of all kinds, including spinal meningitis, in the camps, *immediately upon the typhoid inoculations.* The medical profession has not cared to call public attention to this juxtaposition.

The influenza figures as a whole, covering the Army and civil population during the war, are more significant. The Army composed the pick of the nation; all had immediate, and supposedly expert medical attention in illness; at least, they had more than the casual civil population; their surroundings were more sanitary, and food and water better regulated; last, but not least, typhoid inoculation was uniform, or practically so. But in the influenza epidemic, the death rate among the civil population, old people, invalids, diseased, and all the rest included, was 318 per 100,000. *In the Army it was 1,446 per 100,000;* a ratio of 4.6 to 1.

It is true the soldiers were more crowded; it is also true that infection did not depend on proximity, as the universal experience of civilians testifies. *The only experience not shared by both civilians and soldiers, and which is at all under dispute, was inoculation* —inoculation, the *direct result* of vivisection.

Let us look at previous history. It is one of the boasts of medical "science" that the decrease during preceding years in typhoid in the Army, was due to this same dream of inoculation.

In 1898, the attack rate of the Army was 88.56 per thousand, and deaths 9.74. In 1899, the attack rate was 22.98, death rate 2.79. This for the Regulars. Among the Volunteers, the figures were respectively 166.03-17.18, 17.10-1.90; an even greater decrease. This certainly would seem a triumph of preventive medicine. But unfortunately, *no American soldier was inoculated prior to March 1, 1909.* The figures merely show that owing to better sanitation and Karmic decrease, the disease would have been practically extinct long before now.

The story of smallpox is substantially the same. Figures for the Continental United States are available only in relation to small individual communities, and too sporadic for treatment here. But fortunately we have examples which are beyond question, as in the

tragic story of the Philippines—another victim of Western "civilization."

Vaccination began in the Philippines in 1905, and has continued systematically up to the present hour. The population is approximately 11,000,000. According to the Philippine Health Service, between 1905 and 1917, not less than 10,000,000, and probably as many as 15,000,000 vaccinations were performed. It certainly cannot be said that we were backward in *vivisecting* these unfortunate dependents! *The Philippine Constabulary was used to force the parents to have their children vaccinated.*

Let us look at the *results:* During the smallpox epidemic of 1918-1919, there were in the Philippines 107,981 cases with a mortality of 59,741—equal to our own losses in the World War. The heaviest mortality, 65.3 per cent, occurred in Manila, where vaccination was most thorough, and the lightest, 11.4, in Mindanao, where public resistance had severely hampered vaccination. Owing to this "superstitious" resistance, extra measures have been taken to enforce vaccination in Mindanao, with the result of a "reduction" of mortality (by 1920) to 25 per cent.

The Filipinos generally believe the smallpox epidemic due to vaccination. Inasmuch as the epidemic was the worst these unfortunates had ever experienced, and inasmuch as the Islands had been thoroughly cleaned up from the sanitary point of view, it would seem that the Philippine "savage" has it considerably over the white medical savage. General Leonard Wood remarks that in recent years, "there has been a steady increase in preventable diseases, especially typhoid, malaria, beri-beri and tuberculosis." It is no far-drawn conclusion to decide that universal blood-poisoning has had something to do with this. What fearful Karma has placed the unfortunate Philippines in the position of a vivisectionist laboratory for medical savagery, can only be a matter of conjecture.

It may also be noted in this connection, that *case mortality,* under vaccination, has increased steadily from 10 per cent to 65 per cent. Truly a "triumph of modern science!" The Report of the Philippine Health Service states that "the mortality is hardly explainable!" Probably not—if vaccination "can do no wrong!"

The same story is found everywhere that reliable statistics have been kept. Japan has also burned her fingers on this, as on other samples of "modern progress." She lost 48,000 with smallpox between 1888 and 1908, *all of whom were vaccinated.*

After 35 years of compulsory vaccination, an epidemic occurred in Germany, in 1871. Prussia, most thorough in this as in other materialistic ideas, lost 69,839. At Liegnitz 224 vaccinated persons were attacked before one unvaccinated one.

In the matter of cancer, the facts emerge: that vivisection has been more persistent, wide-spread, and thorough, in the effort to

find prevention or cure, than in the case of any other disease; and that cancer has increased, in every civilized nation, to such an extent that it now forms one of the most serious public problems. Medical men have long recognised that cancer was due to *misplaced* or *morbid cells. All vaccines and serums are just that.*

It is a fact that resistance to vaccination has been steadily rising in England and Wales for the past twenty years; *and in exact ratio with its discontinuance, the death rates from smallpox have decreased.* We are familiar with the frantic predictions of official medicine, as to the future fate of the American population in the face of its growing disregard for vaccination "protection." We leave these to time.

Taking British Government figures, we find that for twelve typical diseases in the British Isles, of which no control by vivisection measures has been attempted, an average decrease, from 1899 to 1913, took place, of 47.5 per cent. Of nine diseases upon which research has been especially carried out, we find that three, diphtheria, enteric, and tubercular meningitis, have decreased on an average of 57.2 per cent; while the others have *increased* in the following ratios: cerebro-spinal fever, 300 per cent; cancer, 28.7; sarcoma, 14.8; diabetes, 37.6; tetanus, 400; thyroid affections, 100.

These figures move Mr. Stephen Coleridge, the English anti-vivisectionist, to remark that "when . . . there is superimposed the malign activity of the vivisectors and their nostrums, this beneficent tendency in common diseases to disappear is often checked, and sometimes becomes changed into a sinister tendency to advance upon and overwhelm mankind." Theosophists will find no difficulty in either understanding or appreciating Mr. Coleridge's words.

The worst phase of the matter, however, is the mental and moral effect of these practices. The only possible theories arising from them are of a materialistic nature, such as those of Berman, Crile, Tridon, etc.; and the inevitable result is the vivisection of *helpless human beings.* We can not do better than quote Mr. Coleridge again in regard to evidence given in court by the vivisector Pembrey:

"His evidence leaves us with an uneasy suspicion that the practice of vivisection and the study of physiology may gravely depress a man's power of ratiocination, and leave him in a condition in which he is unable to distinguish between a pain and a sorrow, between a smell and an emotion, between a meal and an aspiration, or between a lump of ice and a heart of stone."

We give the palm to Mr. Coleridge. We have all too often encountered just that condition, not only among those who practise vivisection, but those who support it. In the meantime, those moved by such bases, whether vivisectionists or not, go from error to error, from delusion to delusion, taking the unthinking masses with them.

PIGEON-HOLES

IN the whole sweep of sentient existence are not to be found two units of exactly the same psychological coloring. Nature never duplicates; if she did, one unit would be useless.

Differentiation of individuals does not begin, as some think, with the higher animals; it exists in a pregenetic sense in the molecule, the atom, the electron, and the monad. Each of these is a distinct sequential manifestation, imperceptible as the difference may be to science or to intellect. How could it be otherwise, since each point of consciousness is not a separate thing, but a phase, a veil over the All-Conscious. On the physical plane there could not be two identical manifestations.

There is no road to real knowledge save by *becoming* that which we seek to know; by shedding all the armor of self. Unable to do that, unable to realize as an actuality the possibility of doing it, we, whether beast of prey, "social worker," or Theosophist, try to simplify our task by lumping together masses of men according to what seem to us "likenesses"; we try to *classify* them. Whether into rich and poor, capitalist and laborer, cultured and uncultured, foreign and domestic, Theosophist and non-theosophist, it is always the same, and always wrong. For each man ascribes peculiar virtues to the "class" in which he considers himself to be, and the individuals of a "class" vary far more, mentally and morally, than the respective averages of any two "classes" in the world. One man may be a soulless clod; the next—the same in birth, appearance, and present environment—may have the soul of a Milton or Shakespeare; more than that, of a Lincoln or a Washington.

True, the law of averages holds. The engineer can calculate the flow of water in a pipe with mathematical accuracy; but *all the resources of science fail to trace the course of a single drop through the pipe,* yet there is nothing in the stream save drops.

If we wish to serve, the problem then is not to classify men according to what *we* think they ought to want or need—and this is nowadays nearly the universal custom—but to bend energy to the problem of leaving to men the utmost uninfluenced liberty of mental, moral, and physical action, to carry out the respective destinies which they themselves, superconsciously, know, and which they alone can know—and this subject to the welfare of the whole.

How is this to be done? It must be by individual action and initiative; certainly not by machine-like charity and social service, nor yet by religious and philosophical platitudes dished out in uniform and neat platters. The *knowledge of men* must be acquired; not of what they do in mass, but ability to discern what is behind the individual.

WHAT SHALL WE DO?

ADVERSITY is at once an inspirer and a teacher. Pain and disease are eye openers which spur us on to health and prosperity. In the midst of grief and difficulties individuals ask the question: "What shall we do?" As the human being is constituted at the present moment, his tendency is to deal with effects in a superficial manner. Personality and personal equations are such formidable factors in our existence that we are given to examine everything from the personal point of view and reduce everything to terms of personality. Thus in the maze of mere effects and personality we lose ourselves.

In his career as a seeker after Truth a student of Theosophy often encounters difficulties. In his serious attempt to live the Theosophic life he often encounters failures. These difficulties and failures so discourage him that often he gives up the fight, blaming the Science instead of his incapacity to grasp the reality of its tenets. There are a few, however, who refuse to be discouraged and who persist in the struggle as people who fear no failure, courting only success, till at some critical hour they face a deadlock and ask the question: "What shall we do?"

Whether individualistic or institutional, our difficulty can be removed if we know the causes thereof and possess the capacity to handle it. The finding of the cause of our sorrows and difficulties consists in going back to principles. The Philosophy of Theosophy is of Universal application; there is not a problem of life on which it does not shed clear light. Theosophy being the Science of Life and the art of living has the power to illuminate our minds when they are perplexed, to energize us in our hours of dejection and inspire us in moods of spiritual deadness. When difficulties are overwhelming, when grief overtakes us, the teachings of Theosophy make clear answer to the question,—"What shall we do?"—if we have a clear understanding of its fundamental principles and, secondly, the capacity and the will to apply in a practical way what has been understood.

There is, however, one serious obstacle which the student finds on his Path when he begins to look for the Wisdom of Theosophy as expounded in books made easily available to all and sundry. Suffice to utter a word of warning and recommend to the earnest seeker in each case to examine the inherent value of the teachings under whatever name they are given. Many teachings and many more books pass under the general title of Theosophical; on the other hand true Theosophical Teachings are left unnoticed and remain unknown, unrecognized and unappreciated. Our personal prejudices and opinions, our impressions varied and sundry of men, books and things, play sad havoc with our search for Truth. Let

not the student, face to face with the problems of life, with the difficulties of existence, in the midst of family, national and racial struggles, in his zeal to save his society or his sect, forget to raise the preliminary question: "If I want the light of Theosophy let me make sure that it is the light of Theosophy and not some other system of thought which I am getting."

What a saving of precious time it would be if instead of rushing about doing something to somebody, those in difficulties would sit down and for a while reflect over causes of effects, over principles and not personalities, on simple Truths as against complexities of ideas and words; if they would make application of the mighty truth underlying these words of H. P. Blavatsky, to their own cases—to each difficulty, to each problem, in every situation and station of life:—In Theosophy "we have no two beliefs or hypotheses on the same subject." Every problem has one true solution; every question has one true answer; there are no two solutions to any problem; there are no two answers to any question. To the question "what shall we do?" Theosophy gives but one answer.

H.P.B. AND REINCARNATION*

Question—Do Theosophists know of the previous incarnation of H.P.B. and can they identify her with any historical personage?

Answer—Speculation on such personal matters was always very distasteful to H.P.B., and from my own knowledge, backed by that of several men who have advanced far on the path of knowledge, I can say that the soul known to us as H.P.B. was and is so far in front of this race that it is mere idle talk for us to connect her real self with an aunt in her family or with a Hindu or other woman. Furthermore, I know from her own lips that she cared not whether she was in male or female body, but took that body (regardless of sex) which would enable her to do the most work; and also she said that, given the power to control a female incarnation and all that that implies, more could now be done in such than in the male form, but such control and ability were impossible for the general run of people, and solely for the latter reason would she—if unable to control—prefer a male incarnation. I know also that she often smiled at the petty personality and feeble notions that lead us weak mortals to desire either male or female bodies for our next rebirth. She had other matters on hand, and was too great inside to be understood by those who have claimed to know her so well, and from this I except no one, not even Col. Olcott, who knew her so many years.—*W.Q.J.*

**The Theosophical Forum*, March, 1893.

ON THE LOOKOUT

An Occult Element

The division of physical nature made by Theosophy, which is essentially that of all ancient philosophies, Oriental or Occidental—namely, earth, water, air, fire, and Ether, has been to science more productive of levity than of illumination. Modern science, essentially matter-of-fact and stodgy—likewise unimaginative—makes no allowance for a difference in the meaning of words, a difference in most cases forced by the necessity of concealing knowledge from the rabble even as much, very much, is concealed today by "Those who know."

Each of these terms, however, refers to a *state* of matter, to which state each of the *chemical* mixtures named bears a particular relationship. Water, in particular, is not used as a symbol of the generative power in nature, primordial matter, for nothing. Fire bears the same relation to water as spirit bears to matter; and water is a latent and fluidic form of primeval force in a meaning as yet undiscovered by physical science. Yet there are significant signs.

Prof. H. Bereton Baker, Royal College of Science, has experimented much in the attempt to isolate "dry water"—a term not so foolish as it sounds to the layman. In so doing he "happened" upon information lending peculiar point to H. P. Blavatsky's prediction of 1888, that "chemistry and physiology are the two great magicians of the future." For he finds nothing less than that water is necessary to the formation of most compounds, and that oxygen and hydrogen will not form water unless there is at least some water already present. As Theosophy has always taught, there is no *inorganic matter,* but everything is living and conscious, everything is generated from an appropriate ancestor. This is vindicated—Prof. Baker speculates as to the origin of the "germ of water;" and in addition, water, the great fructifying power in nature, begins to reveal itself more than heretofore to science.

It has always been known that bodies are made up mostly of water, which is essential to life; but the *occult* significance of this has not before been so nearly approached. Could science now open its eyes to the fact that every existence in nature is the symbol and descendant of some higher form on other planes, a better conception of the root of matter might be obtained than the present one, as the ether—which is only a mechanical and *unconscious, inorganic* hypothesis. Let the intuitive student profit; the scientist *will* not.

The Coming Element

The sixth Element mentioned above—Ether, is that which H. P. Blavatsky predicted would become fully developed only during the Sixth Root Race, millions of years hence, and said that it *pertained more to psychology than to physics.* She moreover called attention to the development in Americans, the forerunners and ancestors of that race, of incipient powers correlating with that Element—which powers will flower only in the distant future.

The Ether as used in radio work has already, in one sense, proven more a matter of psychology than of physics; but more is on the way. Experiments have been made with telepathy via radio; now comes Carl Pfanstiehl, a Chi-

cago radio engineer, with the remark that the wave theory of radio will soon be exploded. The real nature of transmission is by corpuscles *smaller* than the electron, he says, and takes a hack meanwhile at the seemingly moribund ether of science. He then goes on to speculate on the possibility, by further investigation along this line, of explaining telepathy.

What Mr. Pfanstiehl's "corpuscles smaller than the electron" may be in his mind, we know not; but we do know that Theosophy teaches that matter is infinitely divisible, and that his corpuscles are nearer the state of matter known in Occultism as Ether, than they are to the "ether" of science.

De Rebus Mortuis

As these lines are written, the one individual, who by material resources and the power of modern medicine, should be among the living, has entered upon the unmanifest cycle. Has anyone drawn a lesson from the death of young Calvin Coolidge? Has anyone an explanation, in terms of cosmic justice, of that death? None save Theosophists. Can anyone else offer a word of *rational* comfort to the bereaved relatives? There is no such comfort but in Theosophy; and Theosophy is anathema maranatha, barred totally from the homes of the "godly" to which class the President's family so eminently belongs.

The "Efficacy" of Prayer

Many thousands of the devout prayed for the life of Coolidge, Junior; prayed fervently to a power which has never yet manifested itself, and never will, for the sufficient reason that no such power exists, whether under the name of Jehovah, of Brahm, or of Allah. And indeed to one seeing this world as it is, the only possible excuse for such a "god," the only basis for a pardoning of his acts in the mind of a believer whose mind is not hopelessly warped, is his existence as an entity without power.

Myriads of prayers all over the world have gone up to this "god" under varying names; myriads of years these prayers have gone unanswered.

Law, Not Caprice

And when we see those same thousands, their prayers flung back in their faces, turn once more to prayer and ask that destroying "god" to *comfort those whose happiness he has destroyed*—verily one is constrained to ask himself whether there is any end to human credulity.

But fortunately for all, there is in the world a light which, for those accepting, dispels once and for all the gloomy vapors of theological darkness. Theosophy shows that the dream of an omnipotent, capricious, and unjust god, controls our lives only insofar as our credulity will have it so; for only in our thoughts can such a power have stance and viability.

Theology offers the sorrowing but a choice between two views: the logical but ferocious predestination of the Coolidge namesake, or a blind and erratic chaos in which the law of cause and effect does not exist, and suffering falls alike upon innocent and guilty.

Theosophy offers a provable *knowledge* that man is not a body, nor even a "soul" of the theological variety, but that he is an eternal Spirit ungov-

erned, unaffected, unswayed by any power in the Universe save its own inner Cosmic forces. A Spirit pursuing down the ages its ancient Quest, creating its own causes, reaping its own effects, committing its own "crimes" and consciously affixing thereto its own "punishments," a Spirit to whom any or all of its fleeting minds and bodies are but tools to be used and thrown aside regardless of whether worn out or not, as soon as its *purpose* is served; a Spirit which knows itself not as separate from all life in the Universe, to which all bodies, its own as others, are alike.

A Question

Among thoughts aroused in the Theosophic mind by the Coolidge death—otherwise no more important than any other death—is the question of the failure of medical science to avert the tragedy. Ultimately, of course, all traces back to that primal aspect against which medical men struggle with such—to them—puzzling variation of success. That aspect consists of the forces set up by action of this or other lives, and now flowing back through the originating center. No power in the Universe can avert the completion of this flow, or divert its course save for a limited time.

And unfortunately, medical science, in its hopefully arrogant ignorance, its determination to eliminate *effects* while denying the law of *cause* and effect, constantly sets up new sources of trouble; trouble participated in by the sufferer through his own hopeful selfishness.

Why Septic Poisoning?

Septic poisoning, which killed the President's son, is the overwhelming of the system by infection spreading often from an almost unnoticed source—in this case a blister on the foot. And septic poisoning is on the increase, becoming a general menace. Yet in savage and barbarian countries, in our own rural districts as well, thousands and millions of men, women, and children live all their lives under conditions which to the orthodox medical man seem positively suicidal from the danger of infections of this kind. Why such strange anomaly?

The truth is that repressed causes ever return again. If the laws of nature, physical or moral, have been violated in that repression, they return with complications. Hence all the new diseases, all the complications and added virulence of the old.

Young Calvin Coolidge was undoubtedly well "protected" by the usual array. Why such feeble resistance of a seemingly healthy body against infection thrown off without ill effect every day by thousands of children of the poor?

For the immediate and proximate cause of death, why not consider the dictum of Herbert Spencer, that the resistance of the body to one factor cannot be changed without changing it with regard to all others, and that to an unknown extent?

And then why not undertake a census of the victims of cancer, septic poisoning, heart trouble, tuberculosis, diabetes, meningitis, influenza, Bright's disease, and the rest not under control and increasing—especially *insanity*—and correlate that census with those who have "profited" by inoculation and vivisection products?

It is safe to say no such census will be undertaken or published in our own generation—unless some fortunate disaster shall drive home the truth in a manner not to be evaded.

SLEEPING SICKNESS

Ultimately all diseases are precipitations from the astral plane—the "ectoplasm"—on to the physical, and having their true origin in hidden mental deposits generated in this or other lives. Infection is not by germs, but operates upon the aura, by direct contact or by contamination through those mysterious semi-mental planes in which we live, move, and have our being. And in this process the power of *suggestion* plays a part hardly even guessed by the most advanced medical men.

Germs themselves are merely parasitic forms of life which thrive upon physiological disintegration as lawyers thrive upon human moral diseases or doctors upon physical; capable of introducing disease into a receptive area but incapable of attacking a healthy one.

The germ of sleeping sickness has not been found. Not, in the opinion of medical science, because there is no such germ, *but because it is too small for the microscope.* We have heard of germs of this kind before. Ultimately, of course, some germ will be found to fit the bill. There are plenty to choose from.

In the meantime the medical men of England are perturbed over the fact that the variety of sleeping sickness under consideration—not the trypanosome variety—strikes all of its victims in a given district at once—a characteristic of direct astral infection. And likewise the infection spreads Westward—a matter of deep significance to the Theosophic student in connection with the relation between Pranic currents and the "destroyers."

PSYCHO-PHYSICS—A COMING SCIENCE

The American race is coming fast into its heritage; will it sell that heritage, as it did once before some millions of years ago, for the pottage of selfish psychism?

> But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. . . . We have had . . . to hold our own against the Spiritists, in the name of truth and Spiritual Science. . . . Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in hypnotism and mesmerism at the present time are experiments of unconscious, when not conscious, Black Magic. (H.P. Blavatsky to the American Theosophists, 1889.)

Valuable indeed to truth as are some of the experiments being made, proving the superphysical powers in man, (as see the conclusive proofs of telepathy and the time-measuring power of the "subconscious self" in the *Scientific American* for May, 1924), the terrible danger in all these experiments lies in the fact that they inhere in the Astral plane, the plane of delusion and passion *par excellence*, and that they are carried out with the selfish object of a scientific curiosity only, thus coming precisely under the warning given above.

Going with this serious interest, on the part of science, in psychic phenomena *per se*, are such speculative attempts to make the same connection through

mechanical methods as mentioned by Mr. Pfanstiehl. When both lines of effort shall become equally successful, will the conditions of old Atlantis be once more repeated—and likewise its fate—a fate from which we all suffer, mentally, morally and physically to this hour, and will continue to suffer for milleniums yet? The inevitable physically catastrophic results of Black Magic aside, many are the unfortunates of today, whether in Theosophy or otherwise, who, in other lives immersed themselves in magic without proper moral purification, opened the sluiceways into the "muddy torrents of kamaloka," and are now born with a passional nature which smothers and betrays every effort, however earnest, to rise to the pure heights of spiritual wisdom. *Those whom it may concern will know our meaning.* Like the tendency to magic itself,

> The practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but it is eminently difficult; for that cure is "ALTRUISM." And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD. (H.P.B.)
>
> Arise, O Atlanteans, and repair the errors of the past! (W.Q.J.)

A Gleam of Perception

It is true that, while scientific investigation of psychic phenomena carries with it great dangers, the evil is not unmixed. The spiritualist, by his emotional selfishness, lays himself open to every variety of evil, and the psychic researcher, by his refusal to recognize that wisdom existed in the world before Western Science, maintains himself in a darkness pleasant to his own owlish nature.

However, when men, subject neither to emotional prejudices nor undue self-conceit, seriously investigate phenomena in the manner of Richet, Schrenck-Notzing, and the *Scientific American* committee, real knowledge essentially along Theosophic lines begins to appear.

Schrenck-Notzing, like M. Geley, arrives at the "ideoplastic power," and, while establishing the actuality of materializations, also establishes the folly of spiritualist interpretations. (His criticisms of Theosophic methods, by the way, can apply only to certain phenomenalists falsely claiming the name, though unfortunately much in the public eye.)

The *Scientific American* publishes the much needed facts that phenomena are real, though undetermined as to source, and that most mediums are anything but real.

Dreams and Spirits

Willibald Franke, after twenty years experiment, advances the theory that all communications are products of our dream selves, the "ancestors within ourselves." He points out the fact—rather obvious to those who have followed spiritist literature—that "spirit communications" betray all the phenomena of dream consciousness, dream ideation, dream ratiocination.

Mr. Franke relates cases of "communications" from persons long dead and unknown even by name to all present, which he explains by the theory that the said personages were ancestors of some of those present. This is curiously true and curiously incomplete. Ancestral resemblance and traits *do* exist in the human aura, and are the cause of family resemblances—a state-

ment which will of course be jeered at by science—but such things as unknown names do not descend in this manner. Moreover, how explain such incidents as a "control" correctly describing the manner of his death, which took place in the absence of all other human beings—and in the case we have in mind, *under the surface of the ocean?*

The dream mind of the human being is our lower, more material, animal mind, which functions as a dream consciousness while the real man, the reincarnating ego, is on a higher and more profitable plane during the sleep of the body. Returning, the ego takes upon itself vicariously the dream acts of the animal self, and we say "we have dreamed."

KAMALOKA A DREAM STATE

Liberate the mind from the body and the higher mind from the lower, as happens at death, and we have a dreaming consciousness liberated in the ether, seeking automatically union with another physical organism, and retaining the *material* half of its personal memories of the life just passed, until such time as it falls entirely asleep and disintegrates. Let this dreaming entity become galvanized by the vitality of the members of a "circle," connect itself with the brain of a medium, and each and every phenomenon of the seance room finds its complete explanation; and nowhere else is such an explanation to be found.

Immortal Spirit has no connection with reliquae; no more with the astral than with the physical. Spiritualists, grasping at the receding forms of loved ones on their way to spheres wherein all cognition of this world of sorrow is lost, seize only their husks, the dregs of their natures; and if by chance the entity is one of those unfortunate and exceptional "shells" not yet separated from the ego, medium and "control" may drag one another mutually down to moral destruction.

The world is sick with its passionate attachment to things, forms, sensations, and physical life. Spiritism, if it had its way, would drag the heavens down to earth and leave no refuge for the weary soul. If the spiritist would in truth find his beloved, let him realize that *all are one*—One universal, impartite, eternal Spirit; and that the bodies and passions, the personal characteristics of man, are the rags and tatters hiding Itself from Itself. The man who, here and now in life, learns the meaning of "Atmanam Atmana Pasya" ("See the Self by the Self") has no need of "spirit" communications to bridge the gap of death. How shall this be done? The means is as simple as it is immemorial—to know thyself as all others, live for all others.

THE CAUSE OF CONTINENTAL GROWTH

All evolution, and consequently all the laws of matter—for matter is not excluded from evolution—has origin in the necessities of consciousness. The basic cause of continental changes is change in the mass action of all the minds on the earth, sub-human, super-human, or human; and the manner and effect of those changes are determined by the condition and action of those minds. The entrance of the human mind in mass upon a new phase, demands a new environment for the manifestation of that phase; hence the periodic submergence and emergence of continents; the psycho-physical cause of such changes being an extension of the electro-magnetic nerve action of the human mind into the invisible planes of nature.

The True Nature of Geological Upheavals

In regard to great cataclysms occurring at the beginning and ending of great cycles, the main laws governing the effects are those of Karma and Reembodiment . . . On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be called the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice.

Earthquakes may be brought on according to this philosophy by two general causes; *first,* subsidence or elevation under the earth-crust due to heat and steam; *second,* electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes now seen in earthquake districts when similar electrical causes are at work in a smaller measure. . . . (The floods, fires and ice spoken of are major events such as not recorded in modern history, but which will in the future recur. *Eds.*)

The first 5000 years of Kali Yuga will end between the years 1897 and 1898. . . . As 1897-98 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the five-thousand-year cycle will be preceded or followed by any convulsions or great changes political, scientific, or all of these combined. (W. Q. Judge, *Ocean of Theosophy,* 123-126.)

It is absolutely *false,* and but an additional demonstration of the great conceit of our age, to assert . . . that all the great geological changes and terrible convulsions have been produced by ordinary and known physical forces. (H. P. Blavatsky, *Secret Doctrine,* I, 640.)

The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. (*Ibid,* II, 6-8.)

Coming Events Cast Their Shadows

Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time. (*Ibid,* II, 138.)

In the eternal westward whirl of human history, the forthcoming continent will be a portion of ancient Lemuria, occupying the greater part of the Pacific, which will have arisen, milleniums hence, after the major part of Europe rests on the sea floor, its course having been run as was that of Lemuria; the sole remaining portion of which, Australasia, has fallen under the Law of Retardation, so bereft of vitality that every animal importation destroys the native forms, even to such an extent that the native earthworms are dying out in competition with imported varieties. (*Science,* March 28, 1924.)

The intuitive and industrious student will find in the above much basis for the understanding of why there are so many conflicting theories of seismology and volcanism, such as See, Littel, Oldham, Wegener, Kober, and others; why in the recent Kileaua outburst the air was so heavily charged with electricity; why the Alaska region, especially Bogoloff Island, underwent such marked coast line changes at the same time; why earthquakes at given periods, such as the present, show a connection in far separated regions for which official science shows no connection; why during the Chilean earthquake the sea floor of the Pacific rose 1500 feet in places; why Prof. Warren D. Smith believes that a new group of islands is forming parallel to Japan; why such discoveries as Dr. Bauer's in regard to the magnetic system within the earth and its atmosphere are being made; and above all why there was actually the

wonderful outburst of "all kinds of convulsions" combined before and after 1897-98, as predicted by W. Q. Judge; convulsions so numerous and far-reaching in all spheres as to need no description; and likewise why, *seven years* after the mid-point of the war, such wide-spread disturbances began to supervene.

Those who understand that the 70's of each century are not selected by chance for the initiation of a new effort of the Elder Brothers, will also understand that there is a reason for the onset of a new series of disturbances, approaching the critical point of the cycle; disturbances already felt in the seismological field, and which very probably will extend further.

Need these changes take place with such violence and horror? Need a man harbor thoughts of greed, fear and hatred? The effects of this thinking on the physical body is well known; *and the human race is the world's soul.*

VIVISECTION

Simultaneously with the report of a death from hydrophobia *after* taking the Pasteur treatment, we receive a flamboyant newspaper clipping which describes in moving terms of the "heartbroken father" variety, the alleged "cure" of the daughter of Secretary Hughes by means of insulin.

We happen to know that insulin is not a cure, but a palliative; that it carries with it decided physical disadvantages, and that deaths from its use have occurred which have not by any means had the publicity deserved. We therefore claim that emotional propaganda is not legitimate either in science or in morals. It is in line with the nonsensical question, "whether the life of an animal is more valuable than the life of a human being"—frequently asked, but with no bearing whatever on the issue.

Pari passu with the "conquest" of diseases by vivisectionist methods, new diseases arise and others increase in virulence; indeed most of these "conquests" are made to appear by the simple expedient of ignoring all arguments and figures on the other side of the question.

Lacking an ethical and moral basis, how can a dispassionate and fair consideration of figures take place? How can a science which is built solely upon the theory that "might makes right," have room in it for a consideration of the fact that unethical practices set in motion behind the scenes physical, astral, and moral, engender causes which *must* break forth in some manner to the detriment of the race?